

The REDEMPTION of DIANA VAUGHAN



*St. Joan, St. Therese
and the High Priestess
of Lucifer -*

PART I

by the MARQUIS de LA FRANQUERIE

The tale of Diana Vaughan is actually "the marvelous story of a sensational conversion brought about by Joan of Arc at the end of the last century (1895)," as my late friend Canon Billaud, one of the foremost historians of the Vendée, so aptly puts it.

Diana was born February 29, 1894 in Kentucky, in the United States. Her mother, Léonie de Grammont, being from the Cevennes, was therefore French. Her father belonged to a family which for several centuries had been consecrated to Lucifer. In the seventeenth century one of Diana's ancestors, Thomas Vaughan, had pledged himself body and soul to Hell, and at the price of a heinous sacrilege and an odious crime, had concluded a pact with Satan which was preserved in the

family, and which Diana, its last descendant, still had in her possession. *

Brought up by her father and her uncle in the worship of Lucifer, who, they had told her, was the good God as opposed to Adonai, God of the Christians - who they assured her was the evil God - Diana was in absolute good faith. She believed that the "good God" Lucifer had his angels - Asmodeus being one of the principal ones visiting her - just as the God of the Christians, the "evil God," had his, whose fearsome leader was Michael. Thus the child was brought up in a total inversion of reality. How could she have known the truth? With all the ardor of her youth she adored and prayed to Lucifer. Unusually intelligent and highly educated, Diana as a young woman resolved to consecrate herself entirely to Lucifer and to propagate with love the worship of one whom in complete good faith she took to be her God.

Pure and fervent, hers is a beautiful, choice soul. Her uprightness is absolute, not knowing what it is to lie. Lucifer - that super-eminent liar - had plans for her which made it imperative that he not show himself for what he is. Quite ready to contradict or deny himself in order to control her more completely, not only did he keep her in ignorance of the profanations, misdeeds, depravity and cruelty which were practiced in the foul dens and holes of Freemasonry and the secret societies, but he even constituted himself the defender and guardian of her virtue, and needless to say, never did he appear to her in his traditional hideousness, but always as an angel of light. Diana was taken in. Who could blame her?

He protected her on two occasions. One day, at the age of 16, she had gone to help a poor family, and on the way home in the evening was attacked by some blacks. Killing three of them, she was about to succumb to numbers when there appeared a very handsome young man who saved her, brought her back to her father and then disappeared.

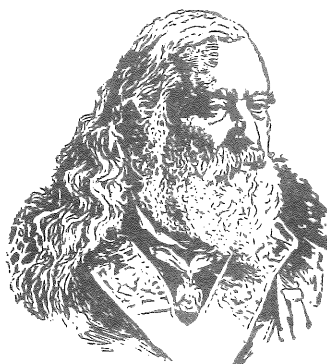
"You see," her father told her, "the good God delivered you through his angel, because he loves you and counts on you."

A few months later Diana was riding horseback when suddenly her mount took fright and bolted out of control, heading for the Ohio river. It was certain death. The handsome young man

* This Thomas Vaughan would be the famous magus called by Wood in his *Athenae Oxoniensis* "a great chymist, a noted son of the fire, an experimental philosopher and a zealous brother of the Rosie-Crucian fraternity," who in 1652 made the first English translation of the Craft's *Fama and Confessio Fraternitatis*. Diana's father was the founder of the Palladian Lodge of Louisville.

who had saved her before appeared again. Running without touching the ground, he caught the animal by the bridle and stopped it. "Dear lady," said he with a smile, "I am happy to have been of service. Think of me. I watch over you."

Between the ages of 16 and 19 Diana completed her initiation into the worship of Lucifer under the direction of her father and her uncle. She allows herself to be persuaded that she has a mission to fulfill on earth: that of spreading everywhere the cult of Lucifer, the "good God," all the while demolishing the worship of Adonai, God of the Christians. This mission, for which the young girl prepares herself enthusiastically, fills Diana with pride and exaltation. How could it be otherwise? Especially after the two interventions from which she had benefited and which had saved her life? Her good faith, I repeat, was quite absolute and unalloyed.



Albert Pike, 33°
Gr. Master

At 19 Diana officially joins Freemasonry. On March 15, 1883 she is received as Apprentice, on December 20 she becomes a Companion, and on May 1, 1884 she is a Mistress, thus advancing non-stop through the degrees. She is in fact well known to the Grand Master Albert Pike who "has a great future in store for her," and "on October 28, 1883, at the age of 20 Diana is raised to the higher degrees. Her father shows her off with pride to his cronies. She too exults. With her whole soul she consecrate herself to Lucifer, the good God, and declares war on Adonai."

She hates this God of the Christians, especially as five weeks later her father dies, a victim, she believes, of the vengeance of Adonai and his angel Michael. At least this is what she is told, and she believes it. Canon Billaud writes: "For ten years, in absolute good faith, Diana Vaughan wages war against Adonai, God of the Christians. She does so with a persistence and skill which amaze the Grand Master of the Luciferians Pike himself. Diana is his right arm, confidante of his most secret plans.

. . . To widen her field of action, Diana goes to Paris in 1885, desiring to be received as Grand Templar Mistress at the Grand Triangle St. Jacques. For a rather serious reason the ceremony never took place: According to the rite of the Paris Freemasons, the recipient must profane consecrated Hosts. She refused to submit to a rite she considered absurd, for Diana does not believe in the Real Presence, and precisely because she doesn't believe in It, she considers stupid the profanatory rite they want to impose on her. She returns to America highly displeased." *

On April 5 (1889) she is informed the "good God," her God, has ordered her to be presented to him in a Charleston lodge. Nothing could make her happier, although she considers herself unworthy of such a favor. The meeting, which for her was unforgettable, took place three days later on April 8:

"Lucifer will manifest himself to 'his dear daughter.' She approaches the meeting with heart beating with joyous emotion. 'I no longer saw anything around me,' she says, 'my soul was entirely absorbed by the thought that I would be seeing the good God face to face.' Suddenly she saw herself surrounded by flames: 'These flames licked my chair, my clothes, without destroying anything. I was happy in the thought that I was in the divine flames, and my whole heart burned with love for Lucifer.' "

There were six thunderclaps, at which Diana felt five fiery gusts on her face. "Five spirits, five genies of radiant beauty appeared gliding through space. Finally there was a seventh thunderclap, more awesome than the others. All at once she saw Lucifer before her, seated on a throne of diamonds. Exstastic, she is about to throw herself at his feet, but he prevents it: 'Remain standing, my dear daughter. It is humiliating to prostrate, and I do not humiliate those I love and who love me.' " *

After her conversion Diana would write, "He was gorgeous. His gaze towards me was one of longing. I seemed to see in it an expression of tenderness. I was seized and shaken with emotion. He was truly my God; in my deluded fervor I loved him above all things. So far nothing had led me to suspect his malice, his hypocrisy, his unspeakable wickedness."

With exquisite sweetness Lucifer tells her, "My beloved child, I have chosen you from all others. I have great plans for you. Go forward without fear; it is my spirit which inspires you."

* Billaud, "Du Diable a Dieu par Jeanne d'Arc," from the review Fleurs de Lys, May 1961,

She put a few questions to him, and especially she inquired whether the Real Presence was in the Host. Lucifer denied it. In the course of his apparition he bestowed on her the title of High Priestess.

"For five years more," writes Canon Billaud, "she would battle for her God. Waging war on two fronts simultaneously, she fights Adonai, God of the Christians; but at the same time, with equal ardor, she fights Satan, because she is unaware that Lucifer and Satan are one! There is still so much she doesn't know!"

Let's go back a bit. Her protector Albert Pike was succeeded in 1887 by Lemmi, an individual commendable from no point of view. He had in fact been convicted of theft, and subsequently the wretch established himself in Rome at the Borghese palace, now become the seat of the Craft. Diana feels he is a disgrace to Freemasonry. He therefore becomes the target of her hostility, all the more implacable because she knows that in the lavatories of the palace this vile creature had crucifixes hung head down with the inscription: "Before leaving, spit on the traitor! Glory be to Satan!"

Thus Diana fights doggedly against Satan even as she labors with unparalleled ardor for Lucifer. Diana's rectitude of intention and her purity - for she has remained a virgin - was to attract the divine favor. Let us point out - and this must have been with the permission, or rather, by the will of Providence - she refused, mind you, to profane consecrated hosts! Therefore God will intervene on a grand scale to save this upright soul, and the honor of this mission will fall to Joan of Arc.

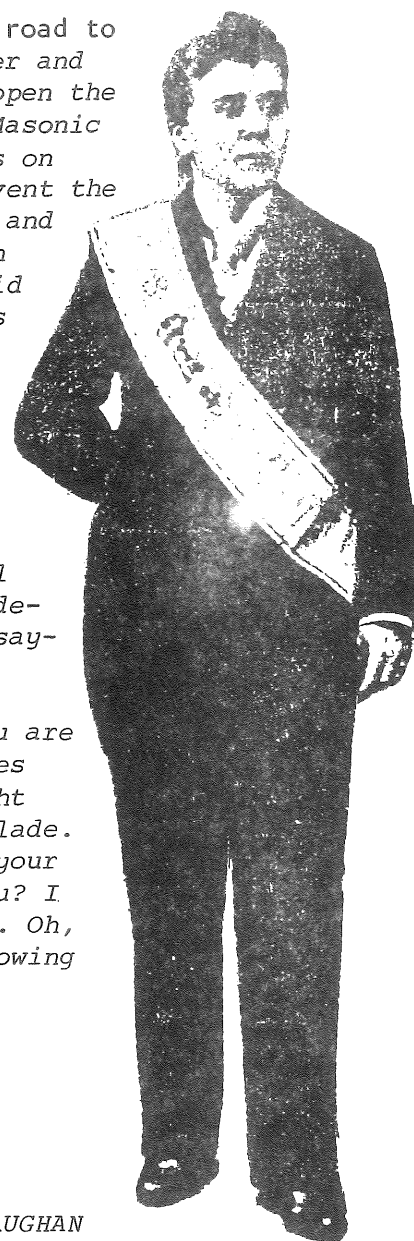
Diana often went to France, and it's there she was to find her road to Damascus. "She knew the story of Joan of Arc and had sworn her tender and enthusiastic veneration. Now, when preparations were being made to open the Cause for Beatification of the Maid of Orleans in Rome, Lemmi, the Masonic Grand Master - this Lemmi whom, as I have said, she detests - orders on April 7, 1894 all Freemasons to do everything in their power to prevent the glorification of the Maid. This serves only to increase her disgust and hatred for this wretch, but also to increase her love and veneration for Joan of Arc. She reads everything connected with her life. An avid tourist, she visits the places through which Joan passed. Diana goes to Orleans, where she is shown the room where France's liberatrix slept the night before the battle."

Diana writes: "I genuflected and prayed with my whole heart to the noble French virgin." * This was in October 1894. Her prayer was answered that very day. In the evening, as Diana was walking to see a friend in the Orleans countryside, all of a sudden she saw a bright light between two trees, and Joan of Arc appeared: "It was really she," Diana would relate in her memoirs, "in martial dress, but bearing neither sword nor banner and her head bare, her demeanor forceful in aspect but very gentle. She gazed at me without saying a word, and tears coursed down her cheeks. I retreated a step, looking at the apparition. I felt totally shaken.

"'Why are you weeping, Joan?' I said finally. 'Why weep when you are in eternal divine bliss?' She made no reply, but never took her eyes off me, and her tears continued to flow. Oh, that look. It went right through me and unnerved me. I felt it plunge into me like a steel blade.

"'I beg you,' I repeated, speak to me. Tell me the reason for your distress. Is it an unmerited insult to your memory which saddens you? I am aware of the affront just given to you by a wretched man (Lemmi). Oh, Joan, I beg you, stop crying. Let me behold the joy of the elect glowing on your face, and especially speak to me, speak to me!'"

* This quotation and subsequent ones would be from Diana's memoirs, *THE RECOLLECTIONS OF AN EX-PALLADIST*. The only available copy in English, which differs somewhat in language from the version used here, is *MISS DIANA VAUGHAN, PRIESTESS OF LUCIFER, BY HERSELF*, published in Meath, Ireland in 1904. It was translated by Fr. Eugene Rickard from a Spanish edition first printed in Guadalajara, Mexico by "La Verdad."



DIANA VAUGHAN
in her attire as
Palladist Inspector-General

"Nothing, nothing, not a word, not a syllable. She let fall on me one last look, if possible even sadder than before, and disappeared." Shaken, Diana understood only later the cause of these tears. Canon Billaud writes: "Joan was weeping over the aberration of a soul so beautiful and moreover so pure and highly gifted by God who, blinded, used God's gifts in all good faith only to blaspheme and contend against Him."

Diana, stirred to the very depths, that same evening invoked Asmodeus, the angel Lucifer had specially appointed to guard her, and who had told her that Joan was a faithful servant of Lucifer. Asmodeus came at her call, but threw a veritable fit of jealousy, to which she replied that she had a right to love anyone she pleased, and dismissed him. He departed in a rage. Joan of Arc's apparition did not immediately enlighten Diana. In fact, more than ever did she serve Lucifer with wholehearted devotion.

On January 21, 1895 in London, she brings about a decision to launch a new Palladian periodical, of which she was to be the main inspiration. The review would pursue a double objective: war against Lemmi and his Satan-worship, all the while propagating everywhere, particularly in France, the worship of Lucifer, "the good God." The first issue appears on March 21, 1895. The Catholics are pleased to note the division among the Masons, but they shudder on reading Diana's dreadful blasphemies against the Eucharist and the Blessed Virgin.

On April 20 the second issue appears. It contains more blasphemies, but publishes the ultra-secret orders of Lemmi, the Masonic Grand Master, dated April 7, 1894 against Joan of Arc. Many Catholics are now praying for the conversion of this brave young girl who dares to confront the Grand Master and the high Masonic authorities. A priest writes to her, requesting her to show respect for the Virgin Mary: "I beg this of you, who are a virgin because of the virgin Joan of Arc." Diana is so upset that in the third issue of the review, dated May 20, 1895, she promises to avoid hereafter any word offensive to Catholics. Once again she sings the praises of Joan of Arc. She refers to a crime committed in 1891 in a London lodge against an unfortunate woman who refused to profane the Sacred Species, and she announces that she will soon be visiting a convent to see a nun friend of her mother's.

This third issue of THE PALLADIUM appears in London on June 4, 1895. On the sixth the English Masons vote Diana's expulsion, of which they notify her on the 8th: "By this third issue you have pronounced your own condemnation. You no longer have the right to call yourself one of us." Now, on this same day, June 6, while her former friends were denouncing her, there took place an extraordinary scene which was to open Diana's eyes once and for all. Re-reading the third number of her review before a little statue of Joan of Arc, Diana casts a loving glance on the Maid and tells her, "Good Joan, it's because of you I promised that unknown priest to respect the Mother of Christ. I want to do more: I want to make that the subject of a vow to you." And Diana added, "I got on my knees for the first time in my life before the little statue. I was prey to an emotion I had never before experienced. I wanted to cry, and I don't know why. 'Oh, Joan of Arc Arc,' I said out loud, 'I swear by the veneration I have for you that I shall never write nor speak one word lacking in respect to Mary, Mother of Christ, whom you loved so much.'"

"Hardly had these words fallen from my lips, when I was thrown backwards with incredible violence by some outside force. Then, as I was trying to get up, I saw suddenly appearing before me Beelzebub, Astaroth, Moloch and Asmodeus, all four of whom I recognized. They wore their usual aspect of radiant angels of light, but their faces were angry, expressing wrath at its paroxysm. I had never seen them like that before. They threatened me in accents of rage. They rushed towards me. What were they going to do? Beat me? Kill me? I know not. Anyway, I was frightened, and I cried out, 'Joan, Joan, save me!' Thereupon a frightful clamor arose from the four of them. Wounded lions couldn't have rent the air with such shrieks as I heard. At the same time, a change occurred in the faces and shapes of these demons: They had become hideous, monstrous, in short, real devils, and judging from their countenances, they were now terrified, although still enraged. This scene lasted a few seconds at most. They disappeared immediately. They collapsed, screaming curses. I figured I had just heard the howls of the damned!"

Then Diana began thinking. Had Lucifer lied to her in saying that Joan of Arc was one of his faithful? Is Joan then more powerful than Lucifer's angels? Could she be a servant of Adonai? But then, would the true good God be Adonai, and not Lucifer?



As Diana, bewildered, asks herself these questions, she receives the censure of the English Masons, who order her to resign as propaganda delegate. Her retort is scathing, but at the same time chagrined: "You censure me? I don't care a straw for your censure! You demand my resignation as delegate? I'll give you better, I'll resign everything, everything, everything! I no longer have the right to call myself one of you? I wouldn't dream of doing so any longer! I am so no longer. I no longer wish to be. Nevertheless, I warn you, this doesn't mean I'll give up writing. You realize that I know a great deal. I know even more than most of you. There isn't one of your secrets that hasn't been revealed to me. Well then, I'll publish everything I know, and you can't stop me from writing!"

In the midst of the painful, disconcerting agitation in which her upright soul is struggling, she adds, "I still believe, or I try to believe, that Lucifer is the good God and Adonai the bad God, but I shudder to think that by adoring Lucifer I may have adored that Satan who receives your veneration. If so, I was deceived, as was my father, and I was adoring the devil! My whole life is passing before the eyes of my conscience. I no longer know where I am, where I come from or where I'm going.

"I hear a voice telling me, 'I am the Truth; stay with me.' Then there's a whisper in my ear, 'He has always deceived you. Renounce him. The one who truly loves you awaits only a prayer to open His arms to you!' Which one to believe, I don't yet know. Just a little while ago I was laughing; now I'm crying. Shall I go mad? Oh, good God, whoever You are, have mercy on me!"

- END OF PART I -

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The REDEMPTION of DIANA VAUGHAN

PART II

High Priestess of Lucifer -

by the MARQUIS de LA FRANQUERIE

Diana, at the height of her anguish and suffering, ever loyal, passionately hungry for truth, calls for help. Can God remain deaf, insensible to her distress? Canon Billaud writes: "Now, at that very moment prayers were being offered for Diana in several convents in France. The stakes in such a conversion did not escape certain religious persons. It seems quite likely that Miss Vaughan's case was especially known at Lisieux. It was on June 8, 1895 that Diana sent her retort to the London Masons. The next day, on June 9, Sr. Therese of the Child Jesus, as if urged by some interior force, asked the Prioress of the Carmel for permission to offer herself as victim to Merciful Love. The Prioress giving her approval, Sr. Therese made the oblation on the 11th, at the feet of the 'Virgin of the Smile,' in her own name and in the name of one of her sisters in religion.

"Did the Carmelite have the ex-Luciferian in mind? God knows. Known for sure is that on June 13 Miss Diana opened her eyes to the light. What is no less certain is that there was great rejoicing over this conversion at Lisieux. Sr. Therese wrote to Diana, who replied. A few months later the Carmelite put together and produced a little play in the guise of pious recreation entitled 'The Triumph of Humility.' The heroine of the play was no other than Diana Vaughan. (Manuscripts Autobiographiques de Ste. Thérèse de l'Enfant-Jesus, Vol. I, p. 19)

"Certain coincidences in dates are striking and very suggestive. The day after St. Therese of Lisieux' Act of Oblation, June 12, 1895, Diana arrives at the convent where her mother's friend was. It is believed that this convent was in the south of France. Only the Superior and the nun in question know the identity of the discreet, distinguished traveler hosted by the community. The incognito Diana now hides behind is dictated by circumstances. She has declared war on Freemasonry, whose secrets she plans to divulge. She cannot be unaware that from now on they will try to eradicate her. Diana knows too much, which means she must conceal herself."

Immediately her soul enjoys a peace wholly divine. She experiences in a very real way the presence of God. Thus, the next day, June 13, she offers this humble



ST. THERESE as JOAN of ARC
Carmel, Lisieux

supplication: " O God whom I have misjudged, forgive me, forgive me. This unworthy creature is surrounded by Your virgin souls. I repeat, forgive me, O God of all goodness. Yes, Lord, there is only one God and You are He! That other is falsehood, and You are Truth. Thank You, O You who will be my God from henceforth. Now I understand."

The day she wrote this affecting prayer was Corpus Christi. " I wanted to kneel at the foot of the altar, where the Tabernacle serves as a pedestal for the image of the gentle Crucified who so loved men; and there, my body prostrate and my soul raised to the God of the Christians, I desired to make amends to Him for all the outrages with which that very day Satan's worshippers were seeking to overwhelm Him, endeavoring to insult Christ by monstrous excesses."

She begs the favor of being allowed to attend the Solemn High Mass and was granted permission. She was lent a book and told to follow the motions of the faithful present so that no one would suspect she was not a Christian. " I accepted the book, but it was of little use to me, for I knelt all the way through and was in no way concerned with the congregation's changes of posture. I saw only Christ with His arms outstretched, drawing the guilty to repentance and mercy. Long after Mass was over I was still on my knees praying to God not by reading the book, but from the depths of my heart."

Canon Billaud adds: "A most admirable prayer, which must have risen like purest incense to the Throne of God. This chosen soul, all the while begging forgiveness for her past errors, forgives her worst enemies. Diana Vaughan, the bitter foe of Lemmi, reaches in one fell swoop (by a comprehensive grasp of the dogma of the Communion of Saints and the reversibility of merit) the summit of Christian asceticism: She offers herself as victim for the conversion of the wretch whom only yesterday she despised."

"Lord, she pleads, now that You have enlightened me, take possession of me. Let me be a victim in turn. Let my sacrifice turn away Your righteous anger. May tears of sorrow shed from my eyes blot out the offenses of my ex-brothers and sisters. Have mercy on them all, O my God. Light and pardon for all, even for those most guilty. Take my health, my life, my blood. Take everything, that Adriano Lemmi may become upright and be converted to You and bless You forever."

She is thirty-one years old. What a marvelous sudden spiritual ascension! Contemplatives and spiritual people spend their whole lives attaining it. Diana reaches the summit with the first flap of her wings and in her submission to the divine Will lays hold of total charity by adoring the God who exalts her.

The evening of June 15 she plans to leave the convent. Already the carriage is waiting. Worried at seeing Diana exposed to such great danger, the Superior says, " If only she were baptized!" Diana tries to reassure the two nuns. The Superior suggests having the Chaplain baptize her right away, but Diana does not want a third person in on the secret. So the Superior, sensible, resourceful woman that she is, proposes: "Miss Vaughan, you cannot leave like this. If you like, I'll baptize you myself, and right this minute!" Diana agrees. " I knelt in the little oratory and renewed my renunciation of Satan, his pomps and works and my firm resolve to believe all the teachings of Jesus Christ; I begged the Blessed Virgin to finish crushing the wicked serpent in me. By this time we were all weeping. Finally I proffered my brow, and the good Superior, controlling her emotion with great effort, pronounced the words: ' Joan-Mary, I baptize you in the Name of the Father and of the Son and of the Holy Ghost.' "

At that very moment Father Delaporte, the Sacred Heart Missionary, was suddenly struck down and gave up his beautiful soul to God. He had offered his life for the conversion of Diana Vaughan.

That was when Lucifer let loose. Diana writes: "Night-time was a terrible torture for me. The devils inundated my sleep. When I arose in the morning my body ached as if broken on the wheel." On August 14, unable to stand it any longer, Diana availed herself of the Superior's invitation and returned to the convent for a few days. Nights there were less painful. From the 16th to the 21st of August she united herself heart and soul with the pilgrimage on its way to Lourdes, in which she was represented by a sick woman whose trip she had paid for. Shortly thereafter she learned that this patient had been miraculously cured. During her stay at the convent she saw the Chaplain frequently in order to deepen her faith and to clear up points of doctrine she had difficulty accepting. On August 21 she offered this fervent prayer to the Blessed Virgin: "Sweet Mother, you know how much I love you. Deliver me from the persecutions of the Evil One!"

Our Lady not only answered her prayer - indeed that night was peaceful - but Diana had

a marvelous dream which dispelled her last doubts. The next day, at peace, she made her profession of faith before the Chaplain. On August 24 the Chaplain completed the baptismal ceremonies and for the first time gave Holy Communion to her who had been reclaimed by Joan of Arc from the worship of Lucifer to that of the true God.

Her conversion now complete, Diana concentrated solely on the double objective of fighting Freemasonry and Luciferianism by exposing their perversion and crimes; and this mission once accomplished, of burying herself in some cloister to make reparation for her past life. This splendid conversion was acclaimed in the diocesan papers and the Catholic press. Even the Vatican applauded it: the Cardinal-Vicar wrote an enthusiastic letter, stating that this conversion was "one of the most magnificent triumphs of grace he had ever heard of," and the Sovereign Pontiff Leo XIII himself sent her a special blessing.

Lucifer and his followers were bound to react. First they tried to pass Diana off as insane; then they maintained she was hysterical and deluded. All these attempts failing, the Craft gambled all by contending that Diana had never existed. Triumphantly refuting all these lying attacks, Diana published simultaneously her Memoirs of an Ex-Palladist and her book 33° Crispi. Cardinal Parocchi wrote to tell her that her Memoirs were "thrilling." When the work on Crispi appeared, the eminent jurist Desplanges wrote in the October issue of the Catholic Law Review: "Until proof to the contrary is found (proof which has yet to appear today, over 85 years later, inasmuch as he was writing in 1894), this book must be considered one of the best documented, most comprehensive and most overwhelming reports to date on this pack of evildoers and assassins which is known as European Grand Masonry. Let us never forget that this is the criminal group behind many of our present governments. We would be stupid and ungrateful to disclaim a person who, having known these bandits and seen them at work, comes to us with proven and documented testimony on the crimes they have either committed or plan to commit against France and the Church."

For his part, the Right Rev. Fr. Pègues, great theologian that he was, wrote: "Perhaps there has never been published a book more devastating or more terrifying in its indictment of the Craft and its secret leaders." It is understandable that the Lodges maintained the most rigorous silence regarding 33° Crispi, but what is inexcusable and constitutes real betrayal is that the Catholic press joined in this conspiracy of silence, to such a point that the President of the Anti-Masonic Commission in Rome, three months after the book's publication, still hadn't read it, at a time when the first International Anti-Masonic Congress was being held at Trent.

Diana supported the Congress with all her strength, and in her Review. To promote its success, she assigned half of her author's rights, the other half going to charity. Once the date of the Congress had been set, "the Craft took steps immediately to forestall its enemies' efforts. It feared one thing above all: that the delegates from the Catholic world, stirred by the fact of Diana's conversion and by the revelations in her book on Crispi, might get together and give authoritative approval to these revelations, thus exposing to all eyes the secret depravities and dishonorable deeds which Satan's dens took such care to conceal. That had to be avoided at all costs."

Instantly the plan suggested by Coblet d'Alviella is adopted by Lemmi and the order transmitted to all high-ranking Masons: All must act as one in issuing a categorical denial. The trap was crude, but the stupidity of the majority of Catholics -- because they refuse to admit the divine supernatural as well as the Luciferian preternatural -- was such that they took up the chorus with the Lodges and declared that, and I quote, "The revelations of Margiotta and Miss Vaughan, the Palladium with its dominating influence in the Masonic federation, the central administration within Masonry, the Masonic papacy, the Satanic worship of Pike and Lemmi with Diabolic invocations and profanations of consecrated Hosts, - all this must be qualified once and for all as pure fabrication, as in fact it is." High Freemasonry was overjoyed. The success of its maneuvers exceeded its wildest hopes."

Nor is it over, for the report of the B'nai B'rith Congress held in Paris in 1935, published in London in February, 1936, states: "And the Gentiles in their stupidity proved to be dumber than we could have hoped or believed."

Thereupon the Craft unleashed the double agents it had under its control: Dr. Hacks-Bataille, Gabriel Jogand-Pagès alias Leo Taxil and Paul Rosen alias Moses Lid Nazareth, all alleged converts who had revealed certain things against Freemasonry in order to appear to be

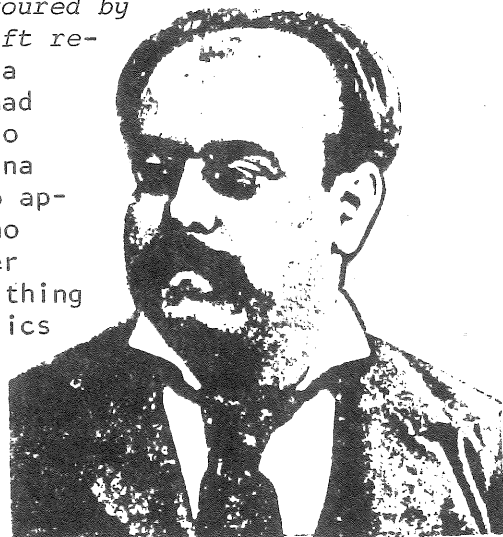
drawing closer to the Church, in order to deceive and spy upon her more easily. The last named had been designated by the Satanic Grand Master Lemmi to organize a veritable coalition among the Catholic papers to lead them into denying the exposés of Freemasonry and Luciferianism, and to attack Diana Vaughan and others who denounced the criminal activities of the Craft. The maneuver was abetted by the complicity of a very high initiate who had reached the position of Vatican Secretary of State. As a matter of fact, the Holy See had been much impressed by the extraordinary and deeply moving conversion of Diana Vaughan, and a commission had been appointed to study it.

At this juncture Cardinal Rampolla, Leo XIII's Secretary of State, intervenes. He instructed Bishop Sardi to transmit his wishes to the members of the commission: "*We want no part of Diana Vaughan at the Vatican, and she must be discredited.*" He even went so far as to threaten some of the members of the commission with the loss of their posts if they didn't follow his orders -- among them Bishop Lassareschi and Messers. Albatta and Bonetti. Regarding this scandalous intervention, an abominable abuse of authority, Fr. Mustel, editor of *The Catholic Review* of Coutances, wrote to Fr. de Bessonies on April 3, 1897: "*To explain this mystery of iniquity, one must know that the Cardinals Rampolla and Mocenni . . . are highly suspected, to say the very least, of being Freemasons.*"

Cardinal Rampolla did indeed belong to the Craft, and it was only to be expected that he would follow instructions from the higher Lodges in the matter and do all he could against Diana Vaughan. (The reader is referred to our study *L'Infallibilité Pontificale et la Crise Actuelle de l'Eglise*, pp. 76-77. Here we shall simply note that Msgr. Jouin had had in his hands Cardinal Rampolla's Masonic affiliation and had charged me - at the time I was Editor-in-Chief of the *Review* he founded - to show the document to a certain number of Cardinals, Archbishops and Bishops. In the course of these proceedings, one of the Bishops called upon, the intrepid Bishop Marty of Montauban - who honored me with his gracious friendship and has nothing in common with the later Archbishop of Paris - corroborated Cardinal Rampolla's treachery. Not long after the latter's death, Bishop Marty made his *ad limina* visit, and on this occasion Merry del Val, St. Pius X's Secretary of State, confided to him that at the death of Leo XIII's Secretary of State, written proof of his transgression had been found among his papers. He took it personally to the Holy Father, who was shocked. Furthermore Mr. Felix Lacoïnta, editor of *Bloc Catholique* - later *Bloc Anti-Révolutionnaire*, a periodical to which I contributed regularly - possessed an important dossier on the question and published an article entitled "*Brother Rampolla*" which corroborated through other sources the abominable felony of Leo XIII's Secretary of State.)

But to return to Diana Vaughan. A conversion of this kind, exposés of this kind, were too much! Lucifer and his followers would seek revenge. Diana's disappearance was imperative. The hidden power brought to the fore a former adept whom it had expelled for fraud, but who had fallen once more into its clutches - the aforementioned Leo Taxil.

Quite aptly Fr. Pègues writes of him, "*He was still devoured by every concupiscence: for fame, money, women. Thereby the Craft regained control of him.*" Taxil set in motion a vile plot with a double purpose: to prevent the last revelations which Diana had announced she would deliver publicly on April 19, 1897, and to discredit the opponents of Luciferianism and Freemasonry. Diana was kidnapped and died a martyr to her faith. Being unable to appear in public on April 19 as she had promised, Leo Taxil, who was present at the meeting, pretended that Diana Vaughan never existed, and that it had been he who had contrived the whole thing with the help of his secretary to cast ridicule on the Catholics and be revenged of them. The Craft's ploy succeeded only too well, for it thereby managed to make a fool of everyone who affirmed the existence of Grand Luciferian Masonry and worship offered to Satan.



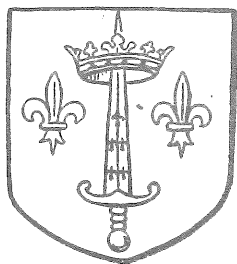
LEO TAXIL

After Diana's disappearance, Mr. de la Rive wrote in "*La France Chrétienne*" for April 30: "*We challenge Leo Taxil to put us in the presence of the secretary. If he cannot show her to us, and if this woman's features do*

not correspond with those of the Diana Vaughan of the Hotel Mirabeau, or with those of the portrait done by Mr. Esnault and of the Diana Vaughan who was at Loigny on March 13 last, we shall have reason to ask Leo Taxil whether the real Diana Vaughan hasn't been eliminated to serve the needs of the cause. In this latest episode of the anti-Masonic struggle, a major mystery needs to be cleared up."

Needless to say, Leo Taxil made no reply, but in "Le Radical," the Freemason Ranc gave vent to violent anger. A fortnight later Mr. de la Rive repeated his challenge in vain. Moreover, the day following April 19, Canon Mustel received a vile, filthy letter imitating very clumsily Diana Vaughan's handwriting and signature, but which came from the hand and pen of Leo Taxil.

Let it be proclaimed, loudly and clearly, that the Craft was lying.



DIANA VAUGHAN REALLY DID EXIST. It cannot fail to be helpful to provide you with some proofs among many:

1. The genealogy and notoriety of Diana's family in Kentucky in the U.S.
2. Her birth certificate.
3. All the documents of the Occult Power which she published, some of which were later authenticated.
4. Her visit in 1893-4 to the Borghese Palace in Rome, attested to by Prince Borghese himself.

5. The testimony of Commander Lautier, who was one of two guests invited to dinner by Diana in December 1893 at the Hotel Mirabeau. On January 1, 1894 he gave the following description of her: *"She is a young woman of 29, pretty, of great distinction, above average in height, with an open countenance, frank and modest in her demeanor, her look sparkling with intelligence and giving evidence of will and habit of command. Her attire is very elegant, but in the best of taste, lacking affectation and that abundance of jewelry which so ridiculously characterizes most rich foreigners."*

6. The testimony of Mr. Esnault, Mr. de la Rive's portrait painter, who also attended the dinner, and who in the days following painted Diana's portrait.

7. Fr. Sanno Solario, a Jesuit from Turin, was personally acquainted with her, declares Cardinal Parocchi in the "Eco d'Italia" of October 18, 1896, which would be several months before Diana's disappearance. I quote him: *"che la vista e la ha parlato"* - who saw and spoke with her around the 15th of December 1893, at the time she arrived from London and was returning there.

8. When she came to Paris Diana stayed at the Hotel Mirabeau. She was there ten days or so in 1893 and received her mail there, usually registered, in accordance with her directions. Several of her signatures are therefore to be found in the postal records.

9. The photograph of the envelope of a registered letter sent from Brussels to Diana, who was in London at the time, in 1894, and remitted to her personally. This photograph was published by Canon Billaud in his study *"Du Diable à Dieu par Jeanne d'Arc."*

10. A large number of letters which in the course of several years she addressed either to Mr. de la Rive, to Fr. de Bessonies, Vicar-General of Notre Dame des Victoires in Paris, or to Canon Mustel, editor of *The Catholic Review* of Coutances. All three of these persons preserved the letters.

11. The testimony of Bishop Fava of Grenoble in his diocesan paper for January 14, 1897, here again, before Diana's disappearance.

12. The letter which Diana wrote to Fr. de Bessonies on March 14, 1897 on her arrival in Chartres from Loigny, wherein she tells how the pastor of Loigny desired her to sign the guest register and that she at first refused, wishing to remain incognito; but that at the priest's insistence she signed under another name and now begs her correspondent to make her excuses to the pastor of Loigny.

13. Thereupon Fr. de Bessonies wrote to the pastor of Loigny, sending him a photograph of the portrait which the painter Esnault had done of Diana, and inquiring whether his visitor of March 13 was not actually the same person.

14. When he returned the photograph, the pastor of Loigny took the trouble to write on the back in his own hand a statement to the effect that the person was indeed one and the same, and that *the resemblance was striking*. On a later visit the priest gave a description which tallied in every respect with that of Commander Lautier.

15. In order to conceal her identity and maintain her incognito, Diana had signed herself

"Ivana Petroff" on the visitors' register. The handwriting of this signature was easily checked against that of the letters she had written to her friends. The writing was indeed the same.

16. I might add that in November 1954 I went to Loigny myself to conduct my own personal inquiry. Fr. Thévet, pastor of Loigny at that time, not only showed me the register with the signature, but on the following 25th of November he sent me on his own initiative a tracing of the signature along with a verification.

So many proofs of Diana's existence are as obvious and incontestable as the falsehood and crime of Satan-Lucifer's supporters. Diana, as I have said, had offered her life to God as a sacrifice to redeem her past and to obtain the salvation of her former brothers. God granted her prayer and accepted her oblation. Let us add that Joan of Arc sustained her ceaselessly throughout her martyrdom. Indeed God is the more powerful. He is the Creator, whereas Lucifer has never been, is not now, and never shall be anything but a powerless creature before GOD.

(Translated from the French, with permission of the author.)

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- POSTSCRIPT -

The foregoing text forms part of a lecture delivered by the Marquis de la Franquerie at Mans, France, on April 20, 1980. To his testimony regarding Diana Vaughan may be added that of Abbé Combes, spiritual director and protector of Melanie Calvat, seer of La Salette, in the last years of her life. In his Journal for June 1903, the Abbé reports that he asked Melanie regarding this celebrated case, "But can you say that

Leo Taxil changed? Can you say that the malice of Catholics caused his return to Freemasonry? Can't you see that he always made fun of Catholics? He said so himself in 1897 when he was called upon to produce his Diana Vaughan, he laughed in their faces."

"Diana Vaughan, Father, is not a myth. That brave woman, who trusted him, not knowing he had gone bad again, really went to Paris, and he handed her over."

"What are you talking about! You SAW him hand her over?"

"Yes, Father. At night he picked her up at the station. On the way he said, 'I must point out some precautions you must take. Let's go into this house.' As soon as she set foot in the first room on the left, she fell into a trap."

"So he's not only no good, he's a murderer!"

"He didn't kill her. He was paid to hand her over, and he was told they would only lock her up."

"Were they satisfied with confining her?"

"The Palladists made her suffer. Oh, how much! But that woman would never apostasize!"

"You saw all that?"

"I saw it happen."



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